July 21
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven." BOOK OF MORMON, 3 NEPHI 12: 20.

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RECLAIMING THE WANDERER*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

DURING the noon hour I called upon Brother Richard R. Lyman. He is detained at home by sickness. He asked me to convey to the conference his love and blessing. I do so cheerfully, because I know of the depth of his feeling and regard for you, my brethren and sisters, and for the work of the Church.

I know that the few moments which remain, the short time in which to conclude this conference, are very precious, and I shall be grateful indeed if I may leave just a thought, prompted by the proper spirit, as a contribution to the great work of the Church. I have been thrilled and inspired, as I am sure you have all been, by the testimonies which have been given and the splendid remarks which have been made.

INTELLIGENT RESPONSE TO THE SPIRIT OF THE SPEAKERS

I have studied with some care the various congregations which have assembled during the conference. I have looked into the faces of these men who sit near the stand, many of whom I have the honour to know. I have seen in their countenances the impressions which have been made by the inspiring discourses, and I have noted that throughout the building, on all the occasions when meetings have been held, great interest has been given to the proceedings. It is apparent that those who have gathered

*Address delivered at the closing session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4, 1927.

have responded to the spirit of the speakers and to the great truths to which utterance has been given.

THE WAYWARD, THE CARELESS, THE INDIFFERENT

As I have observed these congregations I have continually thought of an imaginary congregation which, perchance, might be assembled in this great building. I have thought, and I regret that my belief is that it is true, that this building could be filled with another congregation of members of the Church made up of those who are indifferent, who are wayward, who are careless and negligent, and whose hearts and spirits do not respond to the message of truth as do yours. I have thought of these men and women who have come from good families, whose fathers and mothers have in some instances been the very pillars of the Church, and I have wondered, if such a congregation were assembled, just what we would say to them and just how we would endeavour to reach them with these great truths which are embraced within the Gospel of Christ.

INTERPRET THE GOSPEL TO THE NEGLIGENT

These who are wayward and indifferent are scattered all through the stakes of Zion and the wards of the Church. Unfortunately there is scarcely a single family where there is not some problem, in which there is not someone who does not think and feel quite as the faithful think and feel, and to whom it is difficult to give interpretations of the Gospel that may appeal. I would like to say that while I regard our greatest work to be the proclamation of the Gospel abroad to the peoples of the earth, that men may know of the truth and be persuaded to come to the fold of Christ, nevertheless, I fully believe that our obligation to take and interpret the Gospel to those who have in some measure at least departed from the faith is of almost equal importance, and I appeal to the men who preside over the stakes and the missions and the wards, and who administer in the various organizations of the Church, to do all that lies within their power to make the organizations of the Church reach this great multitude of good people who are worth reclaiming, in whose blood courses that tendency to faith that comes from good ancestry. I sometimes think that it is infinitely more important to retain for the Church fine, intelligent men and women, whose fathers and mothers have been associated with the Church, than it is to secure others from distant lands. I believe that the message of the Gospel will touch these people if we can but interpret it in terms that they can understand, and if we can induce them to open up their hearts to a reception of its great truths.

CHANGES IN THE PHYSICAL WORLD AND THE WAYS OF THOUGHT

Great changes have come to us in comparatively few years. Only a short time ago, within my own lifetime, changes of so

tremendous a character and import have come as not only to have revolutionized the physical world, but, in my judgment, to have very largely changed men's attitude and way of thinking. My grandfather came with the pioneers, in 1847. He did not live seven years after coming here. I thought that if he were to return to this valley, and, with nothing but mortal eyes and wisdom, were to see the City and all that has been made, it would be beyond his recognition. I wonder if changes comparable to that have not come about in the ways and thoughts of youth? Surely they are not able to escape the influence of their environment. Men to-day worship at the altar of success very much in a godless way. We have come out of the world, it is true, but the world have come in amongst us, and they have brought to us their practices and their ideals. We are subject to their influence. It is impossible to prevent men and women from responding in some degree to the influences which surround them. Science has revolutionized our lives. It affords us conveniences and utilities which we use, and we do not feel so dependent upon divine aid as once we did.

A PIONEER EXPERIENCE—SHE DEPENDED ON GOD

I recall a few years ago visiting with an old lady in the southern part of the State. She was then ninety-two years old. She had been a pioneer, and in my conversation with her she gave some of her experiences. She said that during her earlier days she and her family were for weeks without food. "For one period of three weeks," she said, "we lived entirely on nettles." I said: "Nettles, what do you mean by nettles?" She said: "Just the common stinging-nettles that grow by the ditch-banks." I said: "How could you do it?" "Well," she said, "some way or other we got along. We were so interested in the great work going forward, our faith was such that we managed." One day, however, she said her two little girls came to her and said: "Mamma, can't we have a little bread? Right there I went upon my knees," she said, "and I prayed God that He would grant a little bread to those two children. No sooner had I arisen from my knees than a knock came at the door and there stood a neighbour. In her hands she held two slices of bread and a can of milk. She said: 'Sister, I thought perhaps your little ones might need this, and I brought it to them'." She believed that her prayer had been answered. I do! She depended upon God.

GUIDANCE NEEDED TO-DAY

But to-day we do not depend upon God for bread, at least we do not think we do, but we do depend upon Him for the bread of life. We depend upon Him for inspiration, and it is just as necessary, if we could only make our youth believe it, to appeal

to-day for divine protection and guidance as it was in those early days to make appeal for the sustenance of life.

NEED OF INTERPRETING THE GOSPEL IN THE LANGUAGE OF YOUTH

Our boys and girls through their education have in many instances reached an independence of all these sacred things, the things which meant so much to their fathers and mothers; and my observation is that one of the things most needed to-day is an interpretation of the Gospel in the language of these boys and these girls, so that they may understand its vitality and its import to them. All the facilities of the Church, all the work that we can do, in my judgment, should be directed to the saving of these priceless assets of the Church and of the Nation, and of ourselves—our children. I want them to have a testimony, which I know is the most valuable thing that can come to them. I wish they all could have heard the testimonies that have been uttered in this conference. I feel sure that the impression of the Spirit would have been helpful to them.

TESTIMONY

I bear my testimony that I know that this is the work of God. I wish I could deliver it to every young man and every young woman, to every wayward man and wayward woman, in the entire Church. I know it just as confidently, just as surely, as I know any other fact that has entered into my life. I know that Joseph Smith was a prophet of the living God. All of my feelings, every sensation that I can interpret, bears witness of that truth to me. I know that it is the Holy Ghost that makes that knowledge certain. I know, too, that that knowledge will come to every honest man and woman and to every young man and woman who strives for it and who lives for it, but I want us all to help in every way that we can to bring that knowledge to the youth of our Church, and to all those who have fallen by the wayside. I am grateful for that knowledge. It brings into my life more comfort, more satisfaction, more hope, more that is worth striving for, than all else, and I am very desirous that I may live to be worthy of a continuation of that testimony, that it may grow and ripen and strengthen within me.

My grandfather was with the Prophet Joseph in Carthage jail. He was his intimate friend; he was his confidential secretary. He knew his thoughts, I believe, as well as one man may know the thoughts of another. He loved him. He was perfectly willing to give his life for the Prophet. My grandfather has left his testimony that Joseph Smith was divinely chosen, that he was indeed a prophet of God, and I know that he did not lie, and I know that hundreds of other good men who knew this Prophet have not falsified when they have given their testimony of his divine work.

God grant that the testimony of this latter-day work may come not only to the great hosts of faithful saints who, from season to season, gather here to hear the word of the Lord, but to these hosts of worthy men and women who should be saved, who have strayed from the path of truth. I feel, for one, to consecrate my efforts to their reclamation and retention in the fold of Christ, and I know that could you speak here you would join in such a dedication. God bless you, my brethren and sisters, that you may carry forward this great and wonderful work to its glorious destiny, I pray, in the name of Jesus Christ. Amen.

THE DIVINITY OF JESUS OF NAZARETH*

The Shepherd and the Sheep

As set forth in some of the earlier lessons of this series, Jesus had power of control over the elements and forces of Nature, over diseases and all manner of bodily affliction, over evil spirits, and over death. We shall now see that not only was He able to restore the dead to life, but that He possessed within Himself the power to lay down His own life when He was ready, and to take it up again as He willed, and that therefore He was not subject to death by disease, violence, or any other means, until He was ready to die. This subject is so important that a studious reading of the scriptures bearing upon it should be the pleasant duty of every member of the class. Read John, chapter 10.

In the chapter referred to, John gives us one of the most impressive sermons delivered by Jesus Christ, so far as our record shows. It deals with the shepherd and his sheep, and emphasizes the difference between the true shepherd who loves his sheep, and the hireling who has no further interest in them except as a means of furnishing him his wage.

Have you ever thought deeply over the difference between a shepherd and a mere sheep-herder? With good reason some thoughtful readers have expressed regret over the common use of the latter term "sheep-herder"; somehow it lacks the suggestive tenderness expressed by the term "shepherd."

Sheep learn to know their shepherd, and, as Jesus sets forth in His address: "he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." See John 10: 4, 5.

When danger threatens the flock the hireling herder ofttimes

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*This article is for use in the course of study of the Relief Societies on the first meeting night in August.

flees for his own safety, leaving the sheep to their fate; but not so with the shepherd who loves his sheep.

In the course of His address Jesus made this plain declaration: "I am the good shepherd: the good shepherd giveth his life for the sheep." And again: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." See John 10: 11, 14, 15.

Then follow passages of even deeper import: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." See John 10: 17, 18.

What plainer declaration could have been made? Jesus emphatically declared that no man "taketh" that is to say in our vernacular "could take" His life from Him; but that He had power to lay it down, and power to take it again. Was and is He not verily the Lord of life?

On an earlier occasion Jesus had proclaimed this solemn truth: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." See John 5: 26. Then He went on to explain that even those who were then in their graves should hear His voice, and should come forth in due time according to the appointed order of the resurrection from the dead.

In the narrative of the early life of Jesus, frequent mention is made of attempts on the part of wicked men to kill Him; but again and again He passed through the hostile crowds and escaped from the mobs; while at other times, being infuriated through wickedness, His enemies would have taken Him, but they durst not make the attempt "for his hour was not yet come." See John 8: 20 and 7: 30. We read that later "Jesus knew that his hour was come that he should depart out of this world unto the Father." See John 13: 1.

These scriptures make plain the fact that He was able to hold death in abeyance, having within Himself power to die and power to rise from death to immortality of body. "This commandment have I received of my Father," He averred. By "commandment" we may understand "power" or "capacity." From His mortal mother, Mary, He had inherited the capacity to die; from His immortal Father He had inherited power over death.

Thus we see that Jesus was a mortal man, being the son of a mortal woman; but unlike any other man who has walked the earth He had power over death.

SUMMARY

1. Jesus likened Himself to the good shepherd. What essential distinction do you see between a true shepherd and a hireling herder?

2. Jesus was able to lay down His life at the time He chose; but no man had power to take His life against His will. Give scriptural proof of this. How do you explain the fact?

3. Jesus affirmed that He had life in Himself. Give passage and explain.

4. We read of occasions when He seemed to be in great danger of bodily injury or death, but went unharmed because "his hour was not yet come", and of the time at which "his hour was come." Cite the passages and explain their significance.

5. Jesus was like other men in many respects and wholly unique in some. Specify.

6. Express your opinion as to whether any other than a divine personage could possibly have possessed these powers.

THE PIONEER

Behold a man, undaunted, unafraid,
The Pioneer of trackless, western lands,
Who by his energy and faith has made
The barren wastes of dry and desert lands
To blossom into gladness, one whose hands
Have shaped the outlines of a mighty State
That rises to our vision, and commands
The trembling forces of ignoble fate
To gaze into the eyes of one who will be great.

Behold the Pioneer! Nor dare to mock
His wrinkled brow and horny hands of toil;
The lightning's flash and bolts of thunder-shock
Were helpless in their native rage to foil
The will of this crude tiller of the soil.
The eyes that now are dimmed were bright and clear,
And met the cougar's spring, the rattler's coil;
And midnight forms the dangers see and hear,
With that relentless look that shows no sign of fear.

Behold the Pioneer! The raging storms of life
Have beaten hard against the walls of clay
That stood against incessant stress and strife
Of an existence in the early day.
The faithful hands of ruin and decay
Will soon consign them to the silent dust;
But, fresh and fragrant as the breath of May,
The soul ascends to mingle with the just
And meet the Mighty One in whom it placed its trust.

Alfred Osmond

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 21, 1927

EDITORIAL

VISITORS FROM ZION

Dr. Franklin S. Harris and his wife, Sister Estelle Spilsbury Harris, were welcome and honoured guests at Durham House for a few days beginning with July 11th, and, after another month in the British Isles, will leave for their Utah home. Dr. Harris is President of the Brigham Young University, and prior to his call to that responsible position was Director of the Agricultural College Experiment Station in Logan, Utah. He is a man of thorough scientific training, agriculture and agronomy being his specialities; and several books of his, published by some of the leading houses in America and Great Britain, relate to these subjects and are recognized as standard texts.

He is also widely known as the author of *The Fruits of Mormonism*, put out by the Macmillan Company, and widely distributed in many countries. He is a grand-nephew of Martin Harris, known to all readers of the Book of Mormon, as one of the "Three Witnesses" to the genuineness of that sacred record.

Dr. Harris is making a tour around the world, primarily with the object of scientific observation and investigation of educational methods in universities. He proceeded first from Utah to Japan, as an invited guest of the Japanese Government, to take part in the proceedings of the Pan-Pacific Science Congress, and thence continued his journey through Asia, Egypt, and the continental countries. In France he was met by Mrs. Harris who had traveled by the eastern route.

At a Union meeting of the Relief Society and Mutual Improvement Associations of the Liverpool Branch, Dr. Harris delivered a lecture on the evening of July 13th dealing with "Countries and Peoples." He emphasized the importance of a common language as a means of facilitating business and other relations throughout the world; and this feature of his broad-minded address appealed especally to the British Press. Under the title "English as a World Language" the *Liverpool Post and Mercury* had this to say in its issue of July 14th:

At Durham House, Edge Lane, Liverpool, the headquarters of the European Missions of the Church of Jesus Christ of Latter-day Saints, Dr. Franklin S. Harris, President of the Brigham Young University, Provo, Utah, related, last evening, experiences of a recent trip he has made around the world. He went to Japan to attend the Pan-Pacific

Science Congress, and later spent several months in visiting the various countries of the Orient and Europe.

He said that one of the things that impressed him most on the trip was the fact that the English language was becoming practically universal in the Orient, in some countries as a general and official language, in others as a growing auxiliary. The influence of the British Empire had extended so widely, and there were so many British and American travelers, that the English tongue had become of world-wide use. His admiration for the British as colonisers and directors of governments in colonial possessions had greatly increased as the result of his visits to the various countries under British influence.

FAITH IN 1847—FRUITION IN 1927

TIME is the master critic, who unerringly determines the relative importance of every chapter in history. After the camouflage of local color and prejudice has been cleared away with the passing of years the actual insignificance or magnitude of events becomes clearly visible; and, more often than not, the supposed status is altered. Some movements at the time of their inception appear to be of great moment, but later are proved to be trivial; others, which seem to be of no consequence, ultimately show themselves to be momentous; and there is another class that bears the stamp of greatness from the beginning, and subsequent, far-reaching effects, continually augmented, strengthen the claim to the mark of distinction with each succeeding year.

The arrival of the vanguard of the "Mormon" Pioneers in the Salt Lake Valley is an event which is now known to belong to the last named category of historical happenings. July 24th marks the eightieth anniversary of the notable day which will be commemorated the world over. What is true of other classics is true of the story of the Pioneers—it may be told and retold without losing its interest and inspiration for the hearers or the readers.

Early on the journey of severe hardship and extreme sacrifice, one of the women of the party recorded in her journal: "We are leaving our homes to cross the frozen river. We must not look back; but, placing our faith in God, we must leave our destiny in His hands."

That was the spirit of the entire movement—placing faith in God, and leaving destiny in His hands—and subsequent happenings have shown that trust to have been rightly placed.

It is difficult to realize what implicit faith would be necessary to leave comfortable homes, in many cases friends and families, and travel across an unbroken continent to settle in a desert uninviting beyond verbal description.

The Pioneers of 1847 could not then see that one of the world's beautiful cities would soon rise in that forbidding place, but

they had faith and accepted the testimony of their inspired leader, Brigham Young. They could not know at that time that the parched lands would yield bounteous harvests and that the protecting mountains were rich in precious metals; nor was it possible for them to be aware then that soon their ranks would be strengthened by the coming of faithful members from every nation, and that they would see grow up among their own number eminent educators, influential statesmen, skilled physicians, distinguished scientists, financiers of integrity and a host of other honourable, truth-loving men and women. While these things are now facts and matter of common knowledge, in 1847 they were in the distant future, and slight was the apparent assurance that they would ever be. These fruitions of the Gospel in 1927 are the results of the abiding faith of 1847. All honour to the "Mormon" Pioneers who placed their trust in God and left their destiny in His hands!—Richard L. Evans.

DISTINGUISHED BRITONS VISIT UTAH

Tens of thousands of people from all parts of the world visit the State of Utah, and its capital, Salt Lake City, annually. Numbered among those who have more recently been welcomed at the City in the tops of the mountains were Sir James Owen and Lady Owen of Exeter, Devonshire, who are making a tour of the United States and Canada.

Sir James and Lady Owen have been prominent in public positions in England for many years. They served as Mayor and Mayoress of Exeter from 1914 to 1919. At the present time Sir James controls several of the leading newspapers in Devonshire.

The visitors were entertained, escorted by Professor Levi Edgar Young of the University of Utah, and Elder John F. Bennett, an eminent financier of the State, and were guests at the office of the First Presidency of the Church where they were greeted by President Anthony W. Ivins, first counselor to President Heber J. Grant. On June 24th they attended a special organ recital in the Tabernacle, at which Professor Edward P. Kimball manipulated the console of the world-famed organ. They were later conducted on a tour of the City.

Sir James said that he was more than pleased with the kindness shown him. He explained that Lady Owen and he had looked forward eagerly to their visit in Utah, because of their interest in the so-called "Mormon" institution, which, he said, is widely misunderstood in England, but the misconceptions that the English people have held concerning the Latter-day Saints are rapidly disappearing and giving way to truthful impressions. He added that thinking people of the United Kingdom could not fail to admire the principles and truths upon which the Church

is founded, once they obtain a proper understanding of them. Sir James made copious notes of his visit, and intimated that he may use them for publication in England after he returns.

Sir James and Lady Owen are following a well established precedent. People who visit Utah are favorably impressed. They could not be otherwise. It is only the ignorant, the uninformed or deliberate falsifiers who speak ill of Utah and her people.—Richard L. Evans.

AN EVENTFUL VOYAGE

The missionaries who arrived in Liverpool aboard the *Montcalm* on July 11th related accounts of an eventful and hazardous voyage, and each had a prayer of gratitude in his heart for a safe arrival.

The party left Montreal on Friday, July 1st. On the third day of the trip, Sunday, July 3rd, the vessel encountered dense fog. Numerous icebergs had been sighted prior to this time, and the boat was proceeding at a slow rate of speed. In the Strait of Belle Isle on Sunday afternoon at ten minutes to five there occurred a sudden and violent lurch and a crunching sound, accompanied by severe vibrations and the clatter of dishes and bottles falling and shattering; several women fainted and children screamed—the ship had rammed and partially climbed the underwater ledge of a huge iceberg, the projecting part of which towered well above the upper deck.

Passengers hastily gathered on the decks and were ordered to don their life-belts; the life-boats were lowered while an inspection was being conducted, and all preparations for taking to the open boats were going ahead, in case such should prove to be necessary. The sixteen "Mormon" Elders who were on board retired to one of the cabins and engaged in prayer. After more than half an hour of fear and uncertainty the final report came from below, stating that the ship had suffered no serious damage, and order and quiet were restored. A bilge keel was scraped and one propeller was broken. The fog delayed the *Montcalm* forty-four hours in the vicinity of the mishap, and the ship's disability further retarded the journey. Arrival was two days late, but safe, nevertheless.

The sixteen missionaries and the more than fifteen hundred other people who made that voyage have cause to render thanks and praise unto the Lord of all.

There is no royal road to anything. One thing at a time, all things in succession; that which grows fast withers as rapidly; that which grows slowly endures.—J. G. Holland.

THE GOSPEL—AN ENERGIZING FORCE

Cecil B. Kenner, President Sheffield District

During the Great War a European paper published a poem extolling the once-called four primal elements—earth, water, fire, air. The erratic author of the verses praised the earth because man can dig trenches and dug-outs therein; water for its obscure depths known best to the submarines; fire, because it belches from the cannon's mouth and is of itself a means of conquest and destruction; air, because it supports flying planes from which explosive bombs can be dropped for the destruction of life and property on a large scale. "Spirituality" is a much maligned and a crudely caricatured word: it is often employed to mean a vapid and sentimental piety; but that war poem is a picture of what this world would be without real spirituality.

It is true that the boiling cauldron of war, with its misery and terror, has subsided for the time being; the thunder of guns, the pall of powder-smoke and poison-gas have been abated; nevertheless, in this very day and hour an unseen driving power, a species of satanic activity, is working evil designs in the troubled hearts of men. Such as are affected thereby become intoxicated with their own sordid fancies, and consequently see only distortion in the acts and ideals of others; they set snares for their neighbours; they disseminate selfishness; they obscure the truth; and they tarnish the honest in heart with sinister intent. Sporadic groups of many cults and in every clime seek to quench their thirst for knowledge at the polluted fountain of human deception. Because they have free agency and volition they fail to discern the power of faith as a gift from their Creator, and concern themselves mostly with the transitory affairs of life, sometimes rising in angry debate on questions of ethics. They ignore the "preaching of the cross" and perish in their foolishness. Full well did the sages of old foretell this malady, diagnose the disease, and predict the pernicious ways of the unbelieving.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." How was this to be done? Oh, Pride, Vanity, Malice, raise not your heads in unrighteous indignation at the answer. It was designed to come, and it has come, not by chance, but by the wisdom and forces of heaven—the authority that empowered Moses to lead Israel out of bondage; the power that anointed Saul to be king; the energizing force that enabled David, a shepherd lad, to reverse the tide of battle and give victory to the army of Israel; the divine commission that made John the Baptist the harbinger of the Christ.

This same God-given authority is as necessary to-day as was in times of old. True, it was lost during the period of abject

apostasy, which followed the death of the ancient Apostles, down through the centuries know in history as the Dark Ages. Ignorance and superstition prevailed; light and truth were obscured; life became largely drudgery or idle indulgence.

The need for a restoration of the ancient yet eternal Gospel was glaringly apparent; and this indispensable restoration had been provided for in the deep counsels of the Almighty. We solemnly aver that it has taken place!

What John the Revelator saw—"another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters"—has been literally fulfilled by the bringing of the Gospel of Jesus Christ again to earth, and that by angelic embassage, through the mortal instrumentality of Joseph Smith, the first prophet of the last dispensation. As the voice of John the Baptist was heard crying in the wilderness, so now a glorious chorus of thousands of divinely commissioned messengers is intoning in every land and clime the song of redemption, which is the Gospel of peace.

As the bugle call of the Baptist in the wilderness of Judea was fraught with the assurance of blessings immeasurable to those who would heed, repent, and be baptized for the remission of their sins, and with the awful assurance of deserved visitation upon the unregenerate—even so is the summoning call of the Church to-day vitalized with the divine promise of salvation to the obedient, and condemnation to bitterness and shame of every one who wilfully, and in spite of the whispering urge of the Holy Spirit, refuses to believe and obey.

FROM THE MISSION FIELD

Transfers: Elder Richard L. Bird, Jr., from the Hull to the Newcastle District; Elder John H. Parker from the Birmingham to the London District; Elder Nathaniel E. Parry from the Sheffield to the Welsh District; Elder David W. Sutton from the Leeds to the Nottingham District; Elder Grant W. Wilde from the Liverpool to the Birmingham District; Elder Ezra M. Parry from the Welsh to the Birmingham District.

Releases and Departures: Elder Raymond H. Haight, honourably released President of the Sheffield District, who formerly laboured in the Nottingham District, sailed for his home in America on July 12th, from Southampton aboard the *Leviathan*. Elder William F. Lesueur, a "short-term" missionary, seventy years of

age, who has laboured in the London District, principally on the Channel Islands, has been honourably released and sailed for his home in America on the *Leviathan*.

Arrivals and Assignments: The following missionaries arrived in Liverpool on July 11th, aboard the *Montcalm*; they have been thus assigned:

For the British Mission—Earl Dee Hone, Brigham City, Utah, to the Manchester District; Jessee C. Nixon, Salt Lake City, Utah, to the Liverpool District.

For the French Mission—Cecil Elmo Hart, Rigby, Idaho; Wayne Heninger Knight, Salt Lake City, Utah.

For the German-Austrian Mission—Rulon Rawson, Ogden, Utah; Ray Benedict West, Jr., Logan, Utah.

For the Swiss-German Mission—William M. Burgess, Roosevelt, Utah; Byron Woodruff Daynes, Salt Lake City, Utah; Norman Waldeman Forsberg, Salt Lake City, Utah; Leland Leroy Kerr Hill, Logan, Utah; Kenneth Raymond Huber, Chandler, Arizona; John C. Cutler Jenkins, Salt Lake City, Utah; Walter B. Schulze, Salt Lake City, Utah; Edward J. Smith, Salt Lake City, Utah; Vernon Lester Stevenson, Salt Lake City, Utah; Earl H. Wirthlin, Salt Lake City, Utah.

Release and Appointment: On Sunday, July 17th, at the regular evening services in our chapel at Manchester, a change in the District presidency was effected. Mission President James E. Talmage presided; and Sister May Booth Talmage was present. President Talmage announced the honourable release of Elder Landell S. Merrill after two years of faithful and efficient labour as a missionary in Great Britain, during a little over a year of which period he had officiated as President of the Manchester District. His entire term of service has been spent in this District, and he departs with the respect and esteem of his colleagues in the ministry, and of members and friends of the Church in general, said President Talmage, who spoke further of President Merrill's effective efforts in securing fair and impartial publicity for our work and people through the newspapers of this section.

Elder Kenneth A. Nielson was then presented as President of the Manchester District. Elder Nielson has been in the field since the middle of May, 1926, and has laboured in the Liverpool District, of which he has been the efficient clerk. The Mission President bespoke for the new District President the same loyal support and hearty cooperation of missionaries and resident members as had been given to his predecessor, and voiced assurance of continued and increasing success as the blessed results of earnest service and life-giving harmony.

Brief addresses followed. President Landell S. Merrill expressed

the joy he had experienced through an association lasting two years with the people of the region and with his fellow missionaries. President Kenneth A. Nielson bore witness to the vital importance of the work being done by the missionaries, not only in this land but in all countries wherever their voices are heard. He had found happiness in following the line of counsel and direction, and had desired, as he still desires, to labour in any capacity to which he is called. He accepted the responsibilities of his new position with confidence in the cooperation of his fellow-servants together with that of all the members, but with supreme reliance upon the directing help of the Lord, whose Church this is.

Doings in the Districts: *Hull*—A baptismal service was held in Cleethorpes, Lincolnshire, on July 1st, 1927. Three persons were baptized by Elder Norval G. Taylor and confirmed by Elders Richard L. Bird, Jr., De Lamar Holt and Arthur T. Coleman. Brief addresses on the significance of the ordinances were delivered by Elders Taylor, Bird and Holt. The members and friends of the Gainsboro Branch Sunday School enjoyed an outing at Roche Abbey, Yorkshire, on Thursday, June 30th. An excellent picnic was prepared; games and sightseeing were enjoyed. The Relief Society of the Hull Branch held a social and bazaar on Wednesday, July 6th, the marked success of which was indicative of whole-hearted support and of the active and prosperous condition of the organization.

Leeds—A baptismal service was held in Bradford at the Feversham Street Baths on July 9th. Five persons were baptized by Elders Cyril P. Maughan and Alma C. Tranter, and confirmed by President Theodore N. Hutchings and Elders David W. Sutton, Hyrum G. Jacobson, Morris D. Ogden and Lawrence S. Crosbie. Elders Jacobson and Sutton spoke briefly on the significance of baptism and the gift the Holy Ghost. A missionary meeting was held in Bradford, July 2nd, at which encouraging reports were given by the Elders who have been labouring in the rural parts. Plans were discussed for the furtherance of country work. A Union meeting of officers and members was held on the same day.

Liverpool—The officers and members of the Liverpool Branch Sunday School held an entertainment at Durham House, Mission headquarters, on July 6th. Musical selections, readings and two one-act plays were presented. Many members and investigators were present. On July 16th the members went to West Kirby for the annual Sunday School outing.

Manchester—On July 2nd the Traveling Elders of the Manchester District held their regular missionary meeting; encouraging reports were given by the missionaries and timely instruction by President James E. Talmage. In the evening a

Union meeting was held which was well attended by officers and members from all the branches of the District.

Newcastle—The missionaries of the Newcastle District met in monthly report meeting at Sunderland on July 2nd. Very satisfactory reports were given; increased success in evening tracting and in reaching the men was reported. Many successful street meetings have been held, and in one village the people brought chairs so that they could sit and listen to the message of the Elders. In the South Shields Branch the last Sunday in June was devoted to a well rendered program on the work of the Mutual Improvement Association as follows: Brief talks on the origin and organization, the slogans, the colours, and the library system of the Association, by members of both the Young Men's and Young Ladies' organizations. A quartet sang the song "M. I. A. our M. I. A." A service was held at Sunderland on July 13th, 1927, at which three persons were baptized by Elders Vard W. Meadows and Eugene R. Budge, and were confirmed by President Orson H. Berrett and Elders Charles C. Hill and James O. Hawkins. Short sermons were delivered by President Orson H. Berrett and Elder Charles C. Hill.

Sheffield—Saturday, July 9th, the Barnsley Branch Sunday School enjoyed an outing at the City Park. Contests, races and games were the sports of the day, with suitable prizes awarded to the winners. Light refreshments were served. The missionaries of the Sheffield District celebrated the Fourth of July by visiting the ancient city of York and its cathedral of medieval architecture. The afternoon was spent in the Rowntree Candy factory.

DEATH

HEARN—Brother Charles Hearn, of the Leicester Branch, Nottingham District, died on June 27th at the age of seventy-nine. Brother Hearn has been a faithful member of the Church for twenty-two years.

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